Sixthly, The decisions of the conscience are of various kinds. They may be classified as follows:—First, it authoritatively demands that certain actions be done. Secondly, it authoritatively insists that certain actions be not done. Thirdly, ib declares that the performance of the first class of actions is good, commendable, rewardable. Fourthly, it announces that the omission of the first, or commission of the second class is wrong, condemnable, punishable. Philosophic moralists have confined their attention almost exclusively to the first or the first and third of these classes of decisions, and have not dared to look fairly at the other two, and at the consequences which necessarily flow from them. Yet the second and fourth are as certainly and as loudly proclaimed as the first and third. It is by the fourth that there is awakened a sense of guilt—a sentiment no less strongly impressed on man's mind than a sense of merit. It is by it, too, that there is raised up that fear of a supernatural power, and of coming judgments, which is felt at times at least by all savage tribes, indeed by all mankind, except in so far as it may be suppressed by speculative unbelief or artificial means. The feeling of reproach as to the past, and of apprehension as to the future, is one of the characteristics of humanity, and he who overlooks it, has lost sight of one of the most striking qualities in our nature, and must have in consequence a very imperfect, nay a positively erroneous view of man's moral condition. It is this sentiment which, more than anything else, has retained the idea of God—in some cases very vaguely—among all nations; it is upon it that the Christian missionary seeks to operate in addressing heathen nations ; it is this same feeling which constrains all men to feel, at least on certain occasions, that they need a religion. The moral monitor in man closes all its proclamations by pointing to God as a Judge and to

a day of righteous retribution.

SECT. II.—INFLUENCE OF A DEPRAYED WILL UPON THE MORAL JUDGMENTS.

The will, we have seen, is the seat of responsibility. At the side of the will, which is free, God hath placed in the soul a law which is fixed. The morally good consists in the conformity of the free will to the fixed law. Sin, on the other hand, consists